

Queen's College Journal.

VOL. XX.

JANUARY 21ST, 1893.

No. 10.

Queen's College Journal,

Published weekly by the Alma Mater Society
of Queen's University during the
academic year.

A. E. ROSS, B.A., - Editor-in-Chief.
J. W. MUIRHEAD, B.A., - Managing Editor.
FRANK HUGO, B.A., - Business Manager.

The annual subscription is \$1.00, payable
before the end of January.

All literary contributions should be ad-
dressed to the Editor, Drawer 1104, Kingston,
Ont.

All communications of a business nature
should be addressed to the Business Manager.

IN referring last week to the book case
placed in the Library, we were not aware
that it was a gift from our Principal, which we
regard as another token of his many kind-
nesses towards the students, and of his thought-
ful consideration for their welfare. We can
rest assured that as he has in the past sacri-
ficed much for our convenience, we still have
in him a ready sympathizer in our requests if
they are at all reasonable.

Two characteristics of the present time—
and they are frequently closely allied—are, a
spirit of toleration and a movement towards
concentration of effort. We are more and
more beginning to see that true culture must
begin with a resolute self-effacement, with a
purely receptive attitude, and that it is only
by this means that we can attain to that vital
criticism of a position which is virtually a
criticism, of itself by itself. We have passed
beyond the time when it was customary for
People to

"Prove their doctrine orthodox,
By apostolic blows and knocks,
Call fire and sword and desolation,
A godly-thorough Reformation."

We are now endeavoring, not to overthrow
but to rightly understand those who under
different organizations and beliefs (?) are
striving to bring about an end we earnestly

desire. As a result of this attitude we have
already had in Canada within the different
churches a union of their different branches.
Now, however, an initial step has been taken
towards the union of the Presbyterian and
the Congregational Churches. From a more
extended acquaintance, a more intelligent
view of differences (?) walls that seemed to
separate us have grown thin—indeed to the
better spirits seemed to have passed away.
After reading an account of last week's meet-
ing in Toronto, it seems as if the main
remaining difficulty is a question of detail, an
arrangement of methods suitable for the
changed relations. The students of Queen's
welcome this movement. We believe "In
union is strength" and that these united
forces working in even greater harmony than
in the past, would achieve a fuller success in
promoting the spiritual welfare of our
Canada than is possible by working indepen-
dently.

* * *

In many respects, Gen. Butler, recently de-
ceased in the States, was a unique and re-
markable man. Always a fighter in politics,
controversy and war, yet he was never a great
soldier; always a vigorous speaker and orator,
he was so changeable in his views that he tried
most all the great parties of his day. Keen,
strong, gruff, yet tender, his character was a
combination that was a puzzle to all. His
insight was at times prophetic, and when the
Rebellion was threatened, he said, "You may
secede, gentlemen, but if you do there will be
mourning in every Southern home." His
subsequent war record is as remarkable as it
is unenviable. Starting off for Washington at
the head of the "Bloody Eighth," of Mass-
achusetts, his last words were, "I'll go
through Maryland, or come back in my
coffin;" and the same energy that character-
ized his entrance into the war never left him.
Bold, prompt, stern, and cruel, his reign of
terror at New Orleans has made his memory
a curse in many a Southern home. Yet the

letter that he wrote to the citizens of that city when he was ordered to the north is one of the most noble utterances that ever came from the pen of man. Closing, he says, "I now leave you with the proud consciousness that I carry with me the blessings of the humble and loyal under the roof of the cottage and in the cabin of the slave, and so I am content to incur the sneers of the salon and the curses of the rich." "Happy the land," writes Jas. Parton, "which at a crisis of danger can summon from the walks of private life a man capable of doing what he did, and recording it in a strain of such severe and grand simplicity." In law and business he was long-sighted and acute. Massing a fortune of \$7,000,000, he nevertheless kept up the show of poverty by putting a mortgage of \$50,000 or \$100,000 on every house he occupied. All his life long he kept people guessing, and to do the thing that was startling and bizarre was his great delight. With all his brusqueness he was charitable and kind, and thousands of lives he has rendered more tolerable by his provision and forethought. His home life was quiet and simple, and his love for his family was the admiration of all who enjoyed the hospitality of his hearth.

* * *

Gen. Butler has written and said many remarkable things in his day, and not a few of them have been aimed against Canada. He was one of the most bitter of that class of jingoists recently grown so common in the states. His vehemence in this line was not always tempered with brotherliness, and his plans of campaign by which Canada was to be conquered and brought into the Union have furnished humour for his own countrymen, as much so as they have for us. Some men think that they are doing God's service when they are spending their strength in alienating the nations and in kindling strife, controversy and envy amongst men. This tendency is to be seen on this side of the line as well as south of it, and it is certainly an indication of weakness. When we see the public press, and hear the orators of the pulpit and platform haranguing in bitter terms against their neighbors on either side of the line, it makes us think that the spirit of civilization and grace is still a long way from being in our midst. Oh for

the time when party, press and politicians on both sides of the line will cease to bark and bite, and when preachers, orators and teachers will glory rather in setting forth the graces of their neighbours than in declaiming upon their blemishes and defects!

* * *

Mr. Frank Ferron, the "Queen's" delegate, recently returned from Kingston, where he enjoyed the well-known hospitality, not alone of our medical brothers, but also of the citizens of the famous old Limestone City. Queen's University ranks high in the list of British educational institutions, and her medical faculty has made rapid strides of late, many of the details of which Mr. Ferron has made us familiar with. These fraternal visits do much in the direction of fostering that warm friendship and interest which should and does exist amongst all those engaged in the study of scientific medicine and whose lives will be devoted to the alleviation of suffering humanity.—*McGill College Fortnightly*.

✦ Literature. ✦

ROLAND GRAEME, KNIGHT.

A TALE OF OUR TIME BY AGNES MAULE MACHAR.

ROLAND GRAEME, the latest and best of Miss Machar's stories, is what it claims to be, essentially a tale of our own time. But it is something more than this,—it is also a clear, forcible and entertaining exposition of the doctrines of Christian Socialism of to-day. We know in many minds the term socialism is but vaguely defined, and frequently confounded with more dangerous isms, (Emerson says all isms contain a truth), and carries with it a sort of reproach, as if it were antagonistic to law and order, and lawlessness were its natural outcome. To all such we heartily recommend the reading of Roland Graeme. There will be a double gain,—a charming story well told, into the thread of which is skillfully woven the statements and practical illustrations of some of the most vital questions of the age.

The aim of the book is better told in the words of the hero, Roland Graeme, than any words of ours can tell it: "It is designed to promote the brotherhood of man, to secure a better feeling between class and class, employ-

er and employed,—a fairer scale of wages and hours for the operative, fuller co-operation between employer and employees, and mutual consideration for each other's interests; in short, to propagate the spirit of Christian Socialism." Many who would never dream of seriously agreeing, in the main, with Henry George, Herbert Spencer, or Karl Marx, believing them to be mere theoretical visionaries, will find here the very kernel of some of their doctrines, so lucidly put, and in such practical settings that their truth is readily seen. But while Miss Machar sees the ideal side of the great labor movement, she recognizes the dangerous side too. She lays stress on the necessity there is for fostering the spirit of brotherly fairness and generous trust between organized labor and employer. They (the Knights of Labor) must, she says, "be true to themselves, true to their employers, true also to the great outside body of unorganized labor. If they acted selfishly towards these, they would show themselves unworthy of the benefits of co-operation." The story itself is of the earnest, helpful kind, a faithful picture of certain phases of modern life, with a strong, human interest that easily holds the attention to the end. Any story loses when put in bold outline, and it would scarcely be fair to the reader to lessen his interest by sketching the plot for him beforehand. Suffice it then to say that the hero, Roland Graeme, is truly a knight,—not a mere carpet one,—but a knight who is not ashamed to range himself on the side of the weak and the oppressed; a hero who can meet adversity with cheerfulness; a man whom children instinctively trust, and whose heart is pure enough, and mind broad enough, to believe in the real brotherhood of man. Yet at one period of his life he is not a christian in the common acceptance of the term; but he soon finds, what few such earnest souls can fail to find, that true *brotherlove* must spring from the Source of Love. During his time of doubt he is greatly influenced by the life and teachings of Mr. Alden, a clergyman of a type only too rare in Christendom, a man who taught not sectarianism, but true christian faith and love.

Nora Blanchard, too, is of a type too rarely seen. Earnest and true, not hampered by the fear of conventionality, she attracts to

herself all within reach, and influences them for the better. But we shall leave the reader to judge for himself of the other characters, not the least interesting of whom are those drawn from the humblest life. In these descriptions, those who know Miss Machar best, know such scenes are not to her the idle product of the fancy, but have been learned through actual experience among the needy and the wretched.

A powerful and original book, it takes a firm stand on the great social questions of the day, and, on this side, is the most valuable work Canada has yet produced.

E. J. M.

✦Exchanges.✦

WE must congratulate our more enterprising Exchanges on the tasteful character of the Christmas numbers which lie before us in dazzling profusion. We can notice only by name the *Owl*, the *Abbey Student*, the *Argosy*, and the *Dalhousie Gazette*, whose issues we are seriously thinking of framing for our Sanctum in order to excite the ambition of future editors. There are several others who deserve the warmest of praise, but the four we have named caught our eye particularly. We do admire enterprise.

The December number of the *Manitoba College Journal*, although it contains no articles which can be called philosophical, theological or even critical, has our hearty approbation. It is readable from beginning to end, and seems to be generally shrewd and sensible in its remarks on local affairs. Two narrative articles on "The growth of Winnipeg" and "A Trip to Mica Mountains" are especially interesting and instructive to Eastern readers, and we are sorely tempted to quote a little, but space forbids. Manitoba College boasts two foot-ball teams with the euphonious names of Hobgoblins and Calathumpians.

Two of the best poems which we have seen in our Exchanges for some time came with the last armful, one on Autumn Hours in *Manitoba College Journal* and one on Sea Fog in the *Acadia Athenæum*. Both of these are distinctly above the standard of ordinary college poetry, and we would positively forget the

evils of an editor's life and cease to contemplate suicide if we could see many more like them. Personally we enjoy our Professor's lectures on Wordsworth and Browning far more than we do the productions of the poets themselves, but now and then a stanza or a line turns up which we, or anyone else with half a soul behind his spectacles, can call poetry without any fear of contradiction, and these two poems belong to that class.

An article on "*Vox populi—vox Dei*" in the *Acadia Athenæum* is both interesting and suggestive. The author has not by any means exhausted the subject, and the article will serve to stir up discussion and thought more than to convince anyone that the ideas it contains are to be swallowed whole. Criticizing the article in a general way, we need only say that the notion of God moulding history as a sort of omnipotent Architect working from the outside, is perhaps emphasized a little too strongly. We prefer to look upon history, not so much as the work of God, as a revelation of God; in other words, we would say that God works in men, rather than upon men. The *Athenæum* writer's point of view is not a wrong one, but it is, in our opinion, inadequate. We might say also a *propos* of our remark that dissent from the central statement of the Declaration of Independence does not by any means imply that "we condemn the work of our fathers; retrace the steps of progress already taken by civilization; vote the United States a fraud and Cromwell a rebel." In fact, we may say, that our own position is precisely the one which is taken in the article we are considering to be inconsistent with a desire for progress and a love of liberty. Nevertheless, these criticisms do not mean that we consider the article to be a mass of errors. It discusses one of the widest of questions in the space of a few pages, and must necessarily be open to a certain amount of criticism. We give the best of praise to the rest of the number when we say that it is even better than usual.

"Women are apparently a recognized institution at Queen's College, for we find a column headed W. M. C. This, however, may mean anything."—*The Student*, Edinburgh.

+Personals.+

IN the results of the Examinations at the School of Pedagogy we noticed that Messrs. Arthurs, Newman, Hunter, Pope and Dyde and Miss Reid, of Queen's, are among the successful candidates.

It has been decided to hold a second session of the School, which began this week. Misses Anglin and Baker and Messrs. Stewart and McDonald, all of '92, are in attendance.

It will interest some of our foot-ballers to hear that Mr. J. H. Senkler, of last year's Osgoode team, has gone to British Columbia. Osgoode thus loses one of her stars, and Rugby foot-ball in general loses a strong supporter and one who showed that Rugby could be played in a gentlemanly way.

The following was clipped from the *Halifax Witness*:

"MARRIED—At the residence of the bride's father, St. Francis, Maine, Nov. 22nd, 1892, by A. J. Finlayson, Esq., J.P., Rev. E. J. Rattee, B.A., to Mary E., youngest daughter of Neal McLean, Esq.

Why did you get a J. P. to do it, E. J.?

The JOURNAL extends its heartiest congratulations to Miss Donovan, B.A., '92, and E. J. Melville, M.D., '92, who were this week made one. Our only regret is that Canada loses this happy couple, who will in future reside in Bakersfield, Vermont, where Dr. Melville has already established a fine practice.

+College News.+

A. M. S.

THE Society held its first regular meeting of '93 on Saturday evening, and the new officers had an opportunity to show their fitness, about which we will remark later.

At the next meeting the names of those who entered after the Xmas holidays will be proposed as members. It would be well if these students would examine the lists posted up and see that his name is written there.

T. H. Farrell, M.A., was on hand to oppose the right of the A.M.S. to take into its hands the affairs of the Football Club, as, in his opinion, it did in the appointment of a com-

mittee to select a captain for '93 and '94. He also reviewed the duties of the Athletic Committee. However, his motion being ruled out of order, he gave notice of motion that at the meeting two weeks hence he would move that "The relation of the A.M.S. to the other Societies of the College be considered." The discussion which this ought to produce should be interesting to all and secure a large attendance that evening.

Mr. Hugo moved that the Secretary compile a list of the changes in the constitution during the last three years.—Carried.

Mr. Best moved that a resolution, containing some changes desired in the delivery of mail, be placed in the Library for the signature of students. These changes, if sanctioned, will mean some expenses which the students are to bear.

The auditors appointed reported the books of the business manager of the JOURNAL and of the treasurer of the A.M.S. in a satisfactory condition.

Mr. Kirkpatrick, the new treasurer, produced a lengthy bond in which Francis Grant Kirkpatrick, law student, and his heirs are his security to the amount of \$200.

We will now be plain for the benefit of our new president. In the first place, a president ought at all times to be ready with a ruling and not await the rising of some learned member to say that such-and-such a ruling is found in such-and-such a chapter of Bourinot. The confusion arising from such an occasion can be stopped by a careful perusal of Bourinot or Cushing and an immediate sensible ruling. A chairman giving a reasonably clear decision will generally be supported by the house, and repeated confusion avoided.

BIOLOGY DEPARTMENT.

Part of the apparatus ordered in England, for use in this department, has arrived. We have received ten first-class microscopes, oil immersion objectives, and accessories for doing work in normal and pathological histology. A Du Bois Raymond inductorium muscle forceps, and a time-marker will enable experiments with muscles and nerves to be shown to the class, while sphygmographs, cardiographs, etc., supplied to students, will enable them to verify for themselves some of

the well-known facts about respiration and circulation. Subscriptions for the full cost of the apparatus are now in order.

At a meeting of the medical faculty held Monday evening, Jan. 9th, Dr. Clarke, superintendent of Rockwood Asylum, and College lecturer on mental diseases, donated a very valuable microscopic objective ($\frac{1}{4}$ glycerine immersion) to the University. The lens will be very useful in doing work in general bacteriology, and in the pathological department. It is to be hoped that many more, as generously disposed, will come along and aid in putting this department into first-class shape.

'96.

Nearly all our class poet's have at last given us contributions. Here is the effort of the singer of '96, which is very seasonable:

The wind bloweth, the farmer soweth,
The subscriber oweth, and the Lord knoweth
That we are in need of our dues.

So come a-runnin' ere we go gunnin',
We're not funnin', this thing of dunnin'
Gives us the everlastin' blues.

We are waiting for '95's poem, which owing to its delay must be something superior.

Y. M. C. A.

No one will deny that this institution has been in the past, and continues to be, a centre of good influence in the College. But while this is a matter of gratification, we may still ask in a spirit of perfect friendliness, whether it could not be made the centre of even a wider and more permanent influence than it exercises at the present time. In other words, is the manner in which the Association does its work quite satisfactory, and more fundamentally, is it an organ of the truest ideas of life and of the best religious thought of the University?

It is very evident that the first question at any rate must be answered by a negative. We have not reference to the executive management of the Association—that leaves nothing to be desired—but to the way in which the weekly prayer meeting is conducted. It is certainly a jarring chord in the seriousness of the hour that the *applause* should be so frequent and so ill-timed. We meet together, not for any vague purpose, but that we may learn from one another what the idea of

Christianity is, what the idea of human perfection, and how we may make that idea prevail. With our eyes on such a purpose, how frivolous appears the stamping of feet after the utterance by some well-meaning student, perhaps, of the shallowest commonplace. We have to learn that neither the utterance, the unreflective utterance of commonplaces, nor the approval of such is religious feeling. It is merely playing at devotion.

The musical part of our meeting should be much improved. We have harmony, energy and heartiness in our College glees, why should we not have the same enthusiasm, the same success in singing our hymns?

Another matter is worth noticing. Though the red light has been so often held up before, men are still found rushing on, unconscious of the damage they are doing. Why is it that men persist in *praying so long* that everybody else in the room gets tired? Why will not men be natural? Why do they not give expression to their heart's longing, no matter how feebly, and then stop? The repeating of formulas and phrases in order to pray for a certain length of time is not prayer at all—it is insincerity.

The choice of leaders of the prayer meeting is also worth attention. It is a worthy motive which leads the devotional committee, in obedience apparently to the general desire, to select the leaders from the various years. But is this the most likely method of securing a good meeting on Friday evening? It evidently is not, unless the selection is made with the most scrupulous discrimination, and such discrimination does not seem to be the will of the students as a body. Even with the most careful selection, however, we cannot expect from junior and inexperienced students the definiteness, the firmness and consistency which we do expect from advanced students. The business of the leader is not to preach a sermon, but to strike the key note for the evening, and to say with precision what central thought he has found in the text. This central thought should, as far as possible, mould the whole meeting—the prayers and the singing as well as the discussion. On the leader then rests a serious responsibility. He must therefore prepare himself thoroughly, and it is for most men the best plan to write

out their address and read it at the meeting. Let others from all years in Arts and Divinity, to whom the leader has spoken, or who have something really worth saying, then carry on the meeting.

All this forces us to ask whether the Y. M. C. A. is as a matter of fact expressing the best religious thought of the university. If it is not expressing the very best religious thought of the university, and stimulating men to walk in the light of that thought it is coming short of its high privilege.

One hesitates to say that the association to which we all owe so much is not steadily reflecting the best ideas about the old question *how to live*, and yet there is no way of escape.

The association, or rather the weekly prayer meeting, does not reflect, does not steadily and sympathetically reflect the best religious thought and feeling of the university. This is the reason why such a considerable number of the older students either do not attend the meetings at all, or find themselves unable to do so with any serious purpose and hope of satisfaction. Cheap exhortation does not help the students, and in fact does not help anybody. What the students of all years are really looking for is the bread of life—something that will help them to be high-souled christians. If our Friday evening meeting is to be one of the means by which we shall be helped to live for God and our fellowmen more and more faithfully as time goes on, we must find there, in the sincerity and devotion of that meeting, the germs at least of the thoughts that will inspire us for that divine service.—STUDENT.

CHRONICLES, BOOK III., CHAP. III.

Now in those days Jordy was king over all the land, and was exceeding mighty, so that Cleary, King of the Philistines, and Siroliver, Patriarch of the Grittites, were his allies, and so that John, ruler of the synagogue, and Fife, High Priest of the Body-snatchers, bowed down unto him and did whatsoever he commanded. Now the Grand Vizier of Jordy, the King, was wiser than all those who stood before the throne, and was learned in all the wisdom of the Hebrews, so that he was called of all men the Rabbi, and his fame was in all nations round about. And it came to pass

that the Rabbi, having a son, called his name John, after the ruler of the synagogue, that he might be wise in his day and generation; for he was a (tolerably) goodly child. And in the second year of Jordy the King, in the sixth month, in the first day of the month, behold, a vision appeared to John, son of the Rabbi, while he was yet tender in years. And John saw in the vision a book ascending from the depths of sheol, and heard a voice say unto him, "John!" And John said, "Mr. Chair-man!" And the voice said, "open the book and read what is written therein." And he did so. And the letters which were written in the book were BOURINOT. Now John knew not what the vision could mean, and marvelled greatly when he awoke and saw no book; but he kept the letters in his mind, and pondered them in his heart.

Now in the fullness of time it came to pass that John waxed old and strong, and was numbered among the mighty men of the land, even among those who wielded the Football. Moreover he was great in council, although his wisdom was not as the wisdom of his father, or of Jordy the King, or of Davis the Democrite, or of Carmichael the Levite, or of Curtis the Samaritan, for he swayed all men by the power of the word which he saw in the vision.

Now the rest of the acts of John, son of the Rabbi, how he strove to follow in the footsteps of Siroliver, Patriarch of the Grittites, and how, trusting in BOURINOT, he scorned the aid of wisdom and was slain, are they not written in the Calendar of Queen's and in the Book of the Minutes of Alma Mater?

THE MEDICAL DINNER.

The Annual Banquet of the Medical College took place at the Hotel Frontenac on Thursday, Dec. 15th, and it can safely be said was an unparalleled success. About one hundred and thirty sat down at eight o'clock, and under the guardianship of our worthy President, Mr. McGrath, with our Reverend Principal at his right hand, and Gen. Cameron, R.M.C., at his left, for three long hours did ample justice to the elaborate spread which was set before them.

About eleven o'clock the President, with a very appropriate speech, proposed the toast

"To the Queen," which all duly honored by singing the national anthem. Mr. Walkinshaw proposed the toast "Queen's and Her Faculties;" Principal Grant and Dr. Dupuis replied. Mr. Black proposed "Sister Institutions;" replies were made by Mr. Ferron, McGill; R. E. Macdonald, Varsity; W. McKenzie, Trinity; M. H. Couture, Bishops; Dr. T. M. Fenwick, Ladies' Medical College, and Mr. Irving, Arts. Mr. Neville proposed "Our Guests;" Mayor McIntyre and Gen. Cameron replied. Mr. Locke proposed "Our Hospitals;" Drs. Kilbourn and Ryan replied. Dr. Mundell proposed "Our Undergraduates;" Messrs. Minnes, McCutcheon, Johnston and Richardson replied. Mr. J. J. Gibson, blushing, proposed "The Ladies;" Mr. Murphy replied. Mr. Barker proposed "The Press;" Mr. Bawden and Stevenson replied. During the evening several songs were sung. Mr. Fleming's song, "Our Faculty," took exceedingly well; as also did those of Messrs. Allan, Ferron (McGill), and Cormack, the latter being on the class of '93.

Joe Murphy made the speech of the evening, but McCutcheon was not far behind him.

Mr. Ferron, who is considered the best singer in Montreal, delighted the boys with several songs during the evening.

I had a great deal better speech than that but I forgot about half of it.—Varsity delegate.

I must say, Mr. Chairman, that the capacity and the equilibrium displayed by your entertaining committee is wonderful.—Trinity delegate.

In the future, gentlemen, I hope to see a farmer Minister of Agriculture, a lawyer Minister of Justice, and a doctor Minister of Interior.—Irving.

We relieve them of their burden and send them on their way rejoicing.—McCutcheon.

Jack Cormack's song was a "corker."

Notice is hereby given that I have applied for letters patent on my new ewe forceps to be called "The Wind Traction Barn Door Forceps.—M—n—ch—I.

COLLEGE NOTES.

A financial report of the conversat. will soon be made before the Alma Mater Society. It will probably give more satisfaction than the one last year.

Mr. Mowat is taking steps towards preparing a complete list of the members of the A. M.S. It is a laudable endeavor, but what a Herculean task! and what a shaking up of dry bones their will be!

The opening of the door between the Library and the Reading Room is a great convenience to the students. It has always been a matter of wonder among the students what the door was there for anyway.

Through the kindness of Dr. and Mrs. Grant, the ladies have had a handsome couch added to the furniture of their private room.

Miss Kean who has been ill for some time, has recovered sufficiently to return to her home in Orillia.

We are pleased to have Miss Neilson with us once more.

Latest from Westport.—We wish that Mr. Connery would preach here all the time.—The Ladies.

Guess I'll get a pair of Acme skates, as I can get them off quicker.—Irv—G.

'Twas nigh unto blasphemy the way the boys used my name on the train.—B—rs.

Sills, '95, wants it clearly understood that the verse below his name in the last JOURNAL has no reference to him.

Our calendar of the week's events will be: The forenoon—the rink for lady beginners; 12:30 to 1:30, Hockey. The afternoon—skating at the rink. The programme or list is the same for each day and yet it never seems to grow monotonous, and in these days it seems that Hatch and not John is the lord of the congregation.

The opening of the second door in the Library has been found successful in preventing the usual crush while the mail is being delivered.

J. A. Sinclair preached in the First Congregational church last Sunday evening. Quite a number of the boys turned out to hear him.

Why has the Professor such a low opinion of Virgil? Didn't he write Homer's Iliad, one of the grandest Epics in Literature.—Sprightly Mooers.

What's the matter with the furnace this weather? The Philosophy room has been very cold the last few mornings. The thermometer registered only 47° degrees at nine o'clock one morning lately.

E. L. Pope, '95, will not return for a week or so on account of sickness.

Latin Professor, giving example of Saturnian metre: "You all remember that beautiful poem, commencing, 'The king sat in his counting-house, eating bread and Honey.'"

W. M. C. NOTES.

Dr. T. M. Fenwick, the Dean of the college, attended the Medical Dinner of Queen's on Dec. 15th, as our delegate. Dr. Fenwick has always been a loyal friend of the Woman's Medical College and we are sure he nobly represented it.

Most of the students have returned.

Dr. Minnie Brown has been appointed to the position left vacant by Dr. Rozelle Funnell, who has accepted a position in Prof. Vernoy's Electric Institution, Toronto.

10 PER CENT OFF - -

**RAZORS, SKATES,
HOCKEY STICKS,
. AND .
POCKET KNIVES,**

—AT—

*** CORBETT'S ***

Corner Princess and Wellington Sts.